

T H E  
SPOUSE OF CHRIST  
*Coming out of affliction, leaning upon Her*  
B E L O V E D:  
O R, A  
S E R M O N

PREACHED BY

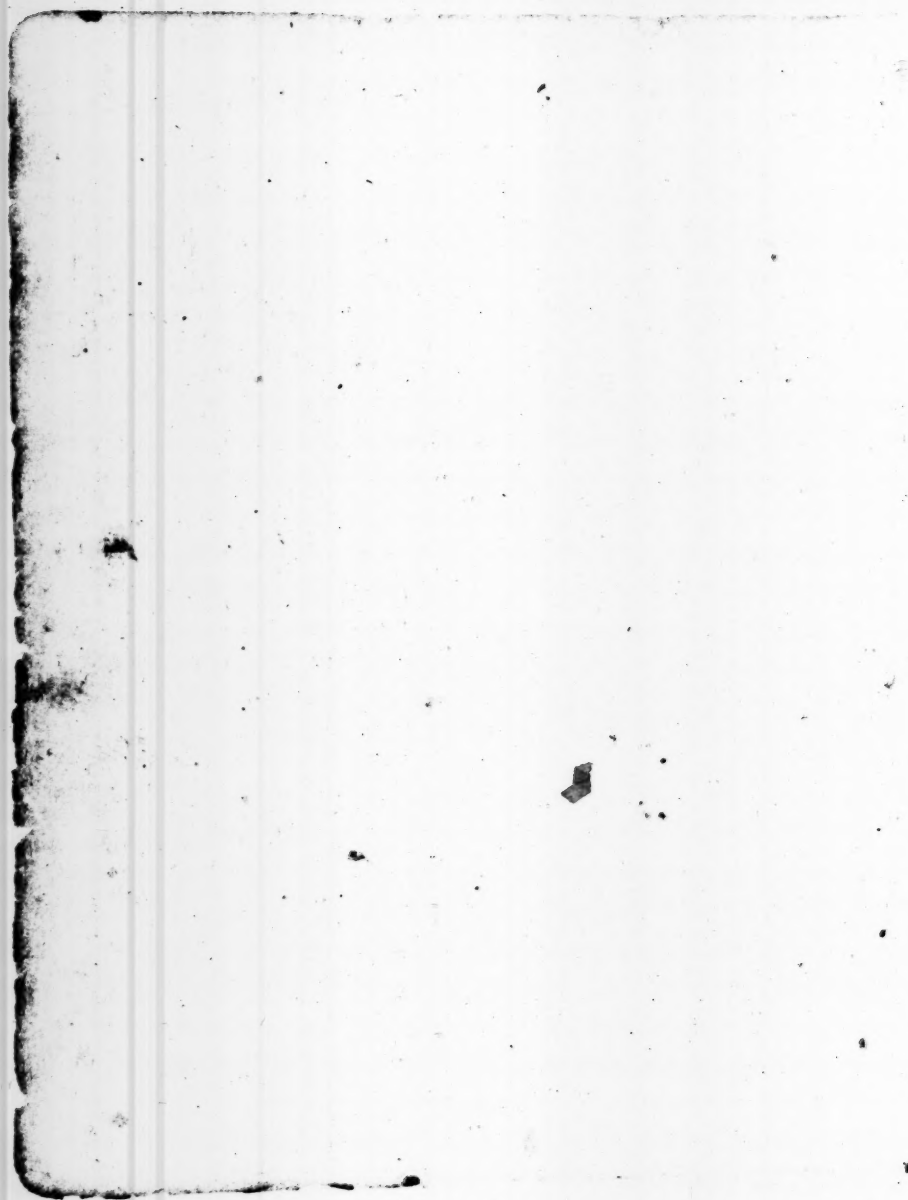
*Mr. JOHN ALLIN*

The late Reverend Pastor to the Church of Christ at Dedham,  
At the Administration of the Lords Supper. August 6, 1671.

And may be useful to any Church of Christ, or true  
Believer in a state of affliction.

1 Sam. 30. 6. *And David was greatly distressed, for the People  
spake of Stoning him, because the Soul of the People was grieved,  
every man for his Sons, and for his Daughters, but David  
encouraged himself in the Lord his God.*

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To the Reader.

Courteous Reader :

**T**He Great God, whose all Creatures are, and in whose counsels all their changes, in all their Generations are formed, hath according to the good pleasure of his own Will reserved us to this our Generation, to an acceptable year, to a day of Salvation, and assigned to us this place of which we may say, the lines are fallen to us in pleasant places, we have a goodly Heritage, even in the clear Sun-light of Gospel truths : he hath planted ( in N. E. ) a Vineyard in a very fruitful Hill, which he hath fenced about with a Christian and Godly Government, and gathered out the Stones, and built a Tower in the midst of it, and made a Wine press, and he did plant it with the choicest plants, and did send forth many faithful and skilful Labourers thereunto, so to dress the Vine that it might want nothing that might make it fruitful : and Oh that it could be said, it brought forth no wilde Grapes : but of late times the Great Lord of the Vineyard hath called home so many of those his Labourers, that it makes many observant hearts trembling to say, what is God about to do with this Vineyard. And amongst others of those his choice ones, he hath lately called home the Reverend Author of these two ensuing Sermons. and ordered him to enter into his Masters joy ; who was a man that needs not our Testimony for his commendation, his Works shall praise him in the Gate : A man so well approved in the Churches of Christ, that he was known to be a faithful labourer in the House of the Lord, a wise Builder in his House, He was a burning and a shining Light, and we that were of his Flock a long season rejoiced in his light, even from the first gathering of the Church of Christ in Dedham, which was Anno. 1638. until this present year 1671. wherein August 26. after, about ten dayes moderate sickness, he entered into rest, in the 75. year of his age : in all which time, he was a very constant, faithful and diligent Steward in the House of God ; a man of peace and truth, we were lead forth by the still waters in green Pastures, our Table was fully furnished, and our Cup did flow over, and sometimes drop upon others ; some he did Plant, and some he did Water, and some increase God did give, so that he in some measure, had wherein to rejoice amongst us.

But now Alas, Alas! we that were full are become empty, and even as sheep without a Shepard, are left to beg our bread, the wayes of our little Sion mourn because we want our solemn Feasts, the joy of our heart is ceased, our dance is turned into mourning, the Crown is fallen from our head, wo unto us that we have sinned, we cannot but say, Oh that it were with us as in times past, as in the dayes wherein God preserved us, when his Candle shined upon our Head, and when by his light we walked through darkness. The memory of those sweet distilling Dews, that did formerly drop upon us are not yet so forgotten but that we desire to recal some of them, and most especially the two last Sermons our Dear and Reverend Pastor did Preach amongst us: being Texts that he came to in his ordinary course, and not chosen purposely; yet being by providence fitted as for his farewell, and for our present state of affliction and emptiness though then unseen both to himself and us; The consideration whereof hath moved the Church here by Vote, to order the endeavouring of the re-collecting of these Sermons, and the fitting them for publick use, and to be kept amongst them for the Edification of themselves and theirs; and for the better keeping alive the memory of him whom we so much loved and honoured, and have committed the care of effecting the same to some few of the Brethren. But Alas! we that are so intrusted, know our selves altogether below such a work, and after some time travailling betwixt sense of our own weakness, and desire the work might be accomplished; we at length by perusing our Pastors own Notes found in his Study, and comparing the Notes of several Hearers taken in publick, according to our weakness have Collected the ensuing lines, knowing that if it had been done by the Author himself they were like to be incomparably better, yet we have endeavoured to keep to his own Words, Matter and Method, and we know our God requires not of us according to what we have not, but according to what we have, and we hope and beg, that all such as may have the perusal of the following Lines, to pass by such our weaknesses as they may there finde, and cover them with the Garment of love.

We hope we have in no sort wronged the Author, whom we so much loved and revered, but have as truly and candidly as we are able, rendered it as own, and presented the truth: And so we commit the whole to that God that is able to give a Blessing, and to make his Strength known in weakness. By some of the Hearers of the ensuing Sermons.

JOHN ALLIN }  
IN HONORABLE } ANNOT.





## Cant. 8. 5. part of the Verse.

*Who is this that cometh up from the Wildernesse, leaning upon her Beloved?*

**S**ome understand this of the *Shulamite* spoken of before. Others of *some other Spouse or Church of Christ*, to arise after her, according to that promise of the waters that run from under the Threshold of the Temple, towards the East, leading towards *Arabia, Syria and Egypt*, Ezek. 47. but when we consider what went before, and the other like places, that charge, *ver. 4.* seems to be the occasion of this Question, namely, *I charge you Oh Daughters of Jerusalem that you stir not up, nor awake my Love until he please*, which words gives occasion of this Question, parallel to this you may see, *chap. 3. 5, 6. & chap. 5. 8, 9. & chap. 6. 1. Whether is thy Beloved gone, O thou fairest among Women, &c.* as in those places the Daughters of *Jerusalem* are brought in, enquiring after Christ the Beloved of the Spouse, so in the Text they are brought in admiring and inquiring concerning the Spouse of Christ, saying, *Who is this that comes thus up out of the wilderness, &c.* the Question is put in the Feminine Gender, as if they should say, *what Woman is this?* and indeed they that should behold the coming of the *Shulamite*, viz. the Return of the Jews, it will be a Question worth the inquiring with Admiration, and saying, *who is this?* and hence I conceive the Question is concerning that Spouse, that gave such a charge in *ver. 4.* unto which Christ gives Answer in the words following, *I raised thee up under the Apple Tree, &c.* although some take that Answer, to be the Church, to stir up Christ by Prayer: which seems not so suitable, but my purpose is at present to speak only to the former part of the verse, *who is this that cometh up, &c.*

For the meaning of the Words, *Who is this?* it argues something extraordinary, which is matter of special observation and worthy of enquiry, *chap. 3. 6. Who is this that cometh out of the Wilderness like Pillars of Smoke, perfumed with Mirrh, chap. 5. 9. what is thy Beloved more than a Cedar Balm, &c. chap. 6. 1. whether is thy Beloved gone, O thou fairest among Women, &c.* it is one thing that shall be inquired into as

the return of this Church of the Jews, whence they come:

That cometh up out of the Wilderness, a Wilderness is a desolate place, a Land not Ploughed nor Sowed, so it was to Israel when they came out of Egypt, then God proved them to see what was in their hearts, the Wilderness is a Land of Drought, and the shadow of Death, a Land of fiery Serpents and Scorpions, a terrible Wilderness God led his People through, as Deut. 8. what can we expect to finde in a Wilderness, Mat. 11.7. What went you into the Wilderness to see, a Wilderness is a state of affliction and temptation, Mat. 4. 1. then was Jesus led aside into the Wilderness to be tempted of the Devil, now the return of this Sbulamite to their own Land is prophesied of, as a People brought out of the Wilderness of the People & Nations, Ezk. 20. 34, 35, 36. and I will bring you out from the people, and will gather you out of the Countries wherein ye are scattered with a mighty hand, & with a stretched out Arm, and with fury poured out, and I will bring you into the Wilderness of the people, and there will I plead with you face to face, like as I pleaded with your Fathers in the Wilderness of the Land of Egypt, so will I plead with you saith the Lord God, He will bring them through great afflictions and temptations to discover the rebels and to cut them off, ver. 37. 38. and the rest shall be accepted, ver. 40. 41. with this agreeth the Prophecy of Dan. 12. 1. And at that time shall Michael stand up, the great Prince which standeth for the Children of thy people, and there shall be a time of trouble such as never was since there was a Nation even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the Book, Isai. 65. 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountain, and mine Elect shall inherit it, ver. 11. But ye are they that forsake the Lord, therefore I will number you to the Sword: In all these afflictions, tryals and miseries, wherein that people had formerly been, as in a vast howling Wilderness, and in all those sad things that shall befall them, such as never was since it was a Nation, this Spoute shall come up from this Wilderness to the admiration of such as shall behold her, Isai. 63. 13, 14. That led them through the deep as an Horse in the Wilderness, that they should not stumble, as a Beast goeth down into the valley, the Spirit of the Lord caused him to rest, so didst thou lead thy People, to make thy self a glorious name.

Leaning upon her Beloved, VVhat is the excellency of this Spouse? She is leaning upon her Beloved: The word (leaning) is derived from the Arabian tongue, from which word some conjecture that it should speak

Speak of a Church from thence: it may be Translated leaning, or elevating to, adjoyning, associating her self; the *Greek* Translate it, confirming or strengthening her self in her Beloved, any of these words do well express her Faith in Christ her Beloved, being sensible of her distresses and wilderness temptations; she dare not trust to any thing but her Beloved, as saith the Apostle, *We despaired in our selves, that we might trust in the living God*, being sensible of her own weakness, she leans upon him, she adjoyns and associates her self to him that can and will guide her through all difficulties. *1 Pet. 5. 10. that he will make you perfect, strengthen, stablish, settle you*, herein the Spouse comforts her self, leaning upon her Beloved. For the understanding the Description of this her Beloved upon whom she thus leans, Consider,

1. VWho is it but Jesus Christ, the Head and Husband of his Church, who is able to save to the uttermost *all that come unto God by him*, Heb. 7.25. who is that firm Rock of Ages, that precious Corner Stone, *that whosoever believeth on him shall never be confounded*, *1 Pet. 3.6.*

2. Her Beloved, that is he that hath infinitely and most freely loved his Church, *Ephes. 5. 25.* and given himself for it to purifie and cleanse it, *Rev. 1. 5. Unto him that have loved us, and washed us from our sins in his own blood*, Gal. 2. 20. VWho hath loved me, and given himself for me, these two, the aliusufficiency of Christ, and his great and infinite love to her is ground sufficient to lean upon him in all conditions, as the Apostle saith, *I know in whom I have believed, in him that is able to preserve whatsoever I have committed to him*; In Christ are all things that make up a fulness of Faith, his Omniscience that knows all our needs and dangers, and how and when to supply, and his Omnipotency whereby he is able to do it.

3. Faithfulness in his promises, he is the Amen, the true and faithful witness, as *Sarah* who believed for she judged him faithful that had promised.

4. Compassion, or bowels of infinite compassions, his Spouse is as the apple of his eye, therefore the Lord Jesus must needs be in every respect the most suitable object of Faith, being so all-sufficient, faithful, compassionate and loving, now then *this is the beloved of the Spouse*, she came leaning upon this her Beloved, whose first love did draw her heart to love him again with a most ardent love, as *rev. 7. Many waters cannot quench love, neither can the flood drown it*, *Psalm. 119. 132. Look thou upon me and be merciful unto me, as thou usest to do to them that love*

thy

thy name, and ver. 139. Consider how I love thy Precepts, quicken me O Lord according to thy loving kindness; So that there is a further encouragement for the Spouse to cleave to Christ Jesus, because she finds this love in her to be a fruit of his everlasting love to her, now Faith finding such an Object, not only is perswaded that he is allsufficient and willing to save, but she will chuse him for it's portion, cleaves to him and rests upon him for all safety and good, as it's all in all, and gives up it self to be guided, ordered and disposed of in all conditions, as most safe and happy in his hands and dispose, Faith counts it self most safe in the Arms of Christ, this is one effect of Faith, for the Soul to give up it self to Christ, to do as he will with it, he may give what he will, and take what he will; the Soul is willing to part with any thing at the command of Christ, willing to part with it's dearest sins and lusts for Christ Jesus, so that a Spouse of Christ, seeing the Wisdome, Faithfulness, Power and Love of the Lord Jesus doth chuse him for her portion, and give up her self to Christ, willing to be at his disposing, and willing to part with any thing for Christ; here is her leaning upon her Beloved, and so she fears not for any evil tidings.

*Doct.* It is a matter of much Observation and Admiration, to see a Spouse of Christ coming out of a Wilderness condition, and leaning by Faith firmly upon Christ as her beloved;

*Proof,* That the excellency of the Spouse of Christ is in leaning upon her Beloved, Heb. 11. gives a Cloud of Witnesses, Abraham left his Country by Faith, offered up Isaac by Faith; Noah prepares an Arke by Faith, others endured cruel mocking by Faith; Oh the vertue and admirable effects of Faith! you see in the Wilderness, how highly God approved of Caleb, who followed God fully, when others spake evil of the good Land, saith Caleb, they shall be meat for us, we are well able to overcome them; My servant Caleb saith the Lord, he shall go in, his Seed shall possess it, how highly the Lord approves of Faith, you may see in the Church of Philadelphia, Rev. 3. 8, 9, 10. he finds no fault with them, but highly commends them for keeping the word of his patience, and promises most safe protection when the hour of temptation over-spreads the World; the Centurion who had such Faith as to say, Speak but the word and my Servant shall be healed, Christ highly commends that Faith, as not having found such, no not in Israel; So the Woman of Canaan, her Faith Christ commends, and saith, be it to thee even as thou wilt.

*Reas.*

*Reas. 1.* It is so, not only from the excellency of Faith it self, but from the excellency of a tryed Faith, *1 Pet. 1. 7.* *That the trial of your Faith, being much more precious then of Gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ Jesus, Psal. 12. 6. The Words of the Lord are pure words, as silver tried in a Furnace of Earth, purified seven times, as the word is pure and precious, so is Faith under Wilderiness trials.*

*Reas. 2.* Because this leaning upon Christ in such a state is an evidence of great love to Christ; this the Lord takes great notice of, *Ier. 2. 2.* *I remember the kindness of thy youth, the love of thy Spousals when thou wentest after me in the wilderness, &c.*

*Reas. 3.* Because it's a glorious thing to behold the love of God, and Jesus Christ, to lead up such a Spouse out of a Wilderiness, it causes that glory as is ascribed to God, of old, as that one act at the red Sea did, *Exod. 15, 16.* *Who is like unto thee O Lord, glorious in Holiness, fearful in praises, doing wonders, Deut. 32. 10, 11. He found them in a desert Land, and in the wast bowling Wilderiness, he led him about, he instructed him, he kept him as the apple of his eye, &c.*

*Use 1. Instruction:* Here we may observe, and see the manner of Gods dealing even with his most precious Churches and People, even with this *Shulamite*, he brings her out of the Wilderiness, so the Lord did of old, when he brought his people out of *Egypt*; He brought them into the Wilderiness, and the Lord saw the mixed multitude amongst them, and that Generation must be all worn out before he brought them into the promised Land: In the Wilderiness the Lord shewed his wonderful works, feeding them with *Manna*, and giving them water out of the Rock; there God proved them, to know what was in their hearts, and he found abundance of sin, and pride, and rebellion in them, and yet all was to do them good in the latter end: So when he brought them out of *Babylon* to *Jerusalem*, we read in *Ezra* and *Nehemiah* what afflictions and oppositions they met withal, of Blasphemes and Mildews, and disappointments in their Labours they were exercised withal, as may be seen in the Prophecy of *Haggai*, and so it will be with this *Shulamite*, the Church of the Jews at their return; the Lord will bring them out of the Wilderiness of the People through many temptations and afflictions, and that Wilderiness condition may seem to continue for a long time; if we compare *Dan. 12. 11, 12.* it appears to be *fourty five years*, and so it hath been with the reformed Churches



ches that are come out of spiritual Babilon, in Scotland, Holland and Geneva, and the rest, what bloody wars? what persecutions and tryals of various kinds? nay, what Soul is it that the Lord hath brought home to himself, but that they are brought out of a wilderness of tryals, afflictions and temptations, spiritual or outward, to purge them, and make them white, *Dan. 12*, to bring them out of all confidence in themselves; therefore wonder not at the persecutions and troubles that befall the Churches and Saints this day in the world: God no doubt is doing some great work for his People, the Lord Jesus hath *his Fan in his hand, and will thoroughly purge his Floor, burn up the Chaffe, and gather his Wheat into his Garne*: Let us not promise our selves a peaceable condition, we may fear that the Lord hath further wilderness tryals to bring us through, that he may purge out the Rebels, and those that transgress, we may fear that we are a people ripe for judgement, when there is such great sins breaking out amongst us, when there is so much Devision, Worldliness, &c. Let us not be secure, the Lord may justly carry us through a wilderness of sore tryals, to purge his Churches of the Chaffe, and to take us off from the World, and confidence in his Ordinances, which we are too apt to lean upon.

*Use. 2. Instruction*: We may here observe what it is that makes a Spouse of Christ, or any Soul, an object of enquiry and admiration: *Her leaning on her Beloved by Faith and love*, this is the Glory, Beauty, and Excellency of any Church, or Spouse of Christ, or Soul, to be much in the exercise of Faith and Love; Faith is that which gives Glory to God; *Abraham gave glory to God by Believing, Rom. 4. 20. He staggered not at the promise of God through unbelief, but was strong in Faith giving Glory to God*, That is therefore the eminency of any Church or Soul, to give Glory to God by Believing; thus *Iob* under all his afflictions and temptations, could believe that his Redeemer did live, and that he should see him at the last day upon the Earth, which was an eminency in him; it's therefore I say, the eminency of any Church or Soul, to be strong in Faith, it is a great dishonour to God, and to Jesus Christ, when Disciples that have been long in the School of Christ, yet have but little Faith, how oft did the Lord Jesus upbraid his Disciples with this, *Ob ye of little Faith*, and sometimes, *how is it that you have no Faith?* this is an eminency in a Christian, when he can give much Glory to God by Believing. Christ delighteth in this, and admires the Faith of the Centurion, *Mat. 8. 10. When Jesus heard it he marvelled, and said*

to them that followed; verily I say unto you, I have not found so great Faith no nor in Israel, ver. 13. And Jesus said unto the Centurion, go thy way, and as thou hast believed so be it done unto thee, and his servant was healed in the self same hour; In this life of Faith, the Apostle Paul was very eminent, when he said, the life that I now live, I live by Faith in the Son of God, Psal. 27. 1, 2, 3. the strength of his Faith was such, that he said, though an Host should encamp against me my heart should not fail; though war should rise against me, in this will I be confident; Faith gives God the Glory of his Power, faithfulness, mercy and grace, to lean and venture the whole Interest of the Soul for Eternity upon the Lord Jesus Christ, notwithstanding so many Sins, Corruptions and Temptations, this is a great and glorious work, this is our victory over the world, even our Faith, and this Faith is that which draws vertue from Jesus Christ, which causeth the Soul to be in love with the Lord Jesus, as we may see in the Spouse, she leaned upon her Beloved, upon his love to her, and the more because she felt his love to her; Oh the eminency of Faith and love, as the Apostle highly commends the Church of the Thessalonians, 1 Thess. 1. 2, 3. We give thanks to God alwayes for your work of Faith, and labour of love, so Chap. 3. 8. He calls Faith and Love the Breast-plate, 1 Tim. 1. 14. the grace of our Lord was exceeding abundant with Faith and Love, which is in Christ Jesus, where ye see much Faith and Love, you may say, there is abundance of Grace in that Soul, 1 Pet. 1. 8. Whom having not seen yet love, in whom though n. we see him not, yet believing, ye rejoyce with joy unspeakable and full of glory; This Love causeth the Soul to love the Holy God, his Holy Law, and also to love all the Saints of God, and this is far above nature, it argues a purified heart to love the Saints, as 1 Pet. 1. 22. Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned love of the Brethren; see that you love one another with a pure heart fervently: Love is the fulfilling of the Law, and Faith worketh by love, these two Graces will be the glory of the Shulamite, the new Ierusalem that is to come down from Heaven, and it is the beauty and glory of any Christian; the want or defects in these graces is a great blemish in any Spouse of Christ, or Christian; let us therefore I say acknowledge the eminency of that Church or Soul that is much in the exercise of Faith and Love.

Use 3. Instruction: Here we may observe and see the safety of any Soul or Church of Christ, to lean and stay it self upon Jesus Christ in Wilderness Tryals and Afflictions: So Caleb and Joshua, so long as they



they trusted in God and cleaved to him, the Lord was with them, and brought them into the promised Land; what can any Soul have to lean upon in an evil day of tryal, trust not in Princes, or any Son of man, his breath is in his nostrils, by strength shall no man prevail: Confidence in Church Priviledges, if men trust to them or Ordinances, yea if they cry the Temple of the Lord, the Temple of the Lord, see what the Lord speaketh to this very largely, Jer. 10. & Isai. 48. 1, 2 they call themselves the Holy City, and say themselves upon the God of Israel, but not in Truth, all such props as these will deceive them that lean upon them; but now for a Soul to lean upon Christ as her Beloved, in the enjoyment of all his Ordinances, such a Soul may finde comfort herein, as Holy David, Psal. 27. 4, 5. *One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Holy Temple. For in the time of trouble he shall hide me in his Pavillion, in the secret of his Tabernacle shall he hide me, he shall set me upon a Rock.*

Use: 4. Tryal: *Eng* would you be safe in times of Tryal and Affliction: 1. Consider what interest you have in Jesus Christ; can you lean and stay upon him alone, and say, *he is my Rock, my only Refuge*; have you chosen him as your Portion? your all in all? are all things dung and drosse in comparison of him? can you suffer the loss of all for him? this is a true leaning upon Christ as your Beloved; but when the Soul wants an interest in Christ Jesus, and hath not him to lean upon, whether will such a Soul flee for help in times of tryal, trouble and distresses? there is then none but Christ, none but Christ that will suit the Soul, in this respect you may venture to lean upon him; he is able and willing to bear all the weight that is laid upon him; it doth therefore nearly concern every Soul to consider what interest he hath in Jesus Christ, what perswasion have you had of the aliusufficiency, and grace, and mercy of the Lord Jesus Christ, have you tryed his aliusufficiency? can you be perswaded of the aliusufficiency of one that you never tryed? but especially consider whether God hath drawn your heart to chuse Jesus Christ for your portion, for your stay and support, for your all and in all, and that you have laid the whole weight of your Souls upon him, have you given up yourselves to Christ to be at his dispose? have you chosen and taken him for your Lord and Christ; and are you at his command? can you part with your dearest Lust and sin as his commandeth? can you do, and suffer any thing that he requires?

2. Consider, is he your Beloved? do you lean upon Jesus Christ as your Beloved, as he whom your Soul loveth, as he that is altogether beautiful and desirable? is your greatest delight in communion with God, so that if Christ should ask you the Question he asked *Peter*, *Ioh. 21. 17. Simon lovest thou me more then these?* can you then Answer, *in truth Lord thou knowest all things, thou knowest that I love thee*, do you love to be in the company of Jesus Christ? do you love the Image of Christ wherever you see it? are you glad to do him any service? do you love all that is Christs, his Ordinances, Word, Law, his Ministers, Saints, if you take delight in these things, it is a sign Christ hath loved you, and that you will lean upon Christ in the evil dayes; and blessed and happy is that Soul that can thus lean upon Christ her Beloved, when wilderness-tryals, troubles and afflictions comes upon them, all such have Christ for their Head, and Husband, and Saviour, and are safe in his arms; where this is wanting consider what we have, *Istai. 10. 3. And what will ye do in the day of visitation, and in the desolation which shall come from far, to whom will ye flee for help, and where will you leave your glory?*

*Use 5. Exhortation:* 1. To them that yet have no part in Christ; Labour for that Faith in, and Love to the Lord Jesus Christ, that Christ may not shake you off in an evil day; what interest have you in the World that can reach your Souls to save them? what is there in Heaven, or Earth that can save the Soul but only the Lord Jesus Christ? *He is able to save to the utmost all that come to God by him, Joh. 3. 36. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him,* Oh think oft of this Scripture, and consider of the means of grace God hath so long afforded you, and how oft he hath been calling upon you, and knocking at the doors of your hearts: Oh take the season while it lasts! Oh to day, to day, while it is called to day, harden not your hearts, least God Sware in his wrath that you shall never enter into his rest; Christ had then walk in the light while they had the light, and immediately he withdrew himself from them; Oh do but forsake your sin, all your sins, and accept of the Lord Jesus upon his own terms, and then you may venture to lean upon the Lord Jesus Christ, he is able to bear the weight of all your Souls.

2. Branch, To the Spouse of Christ: Be much in the exercise of Faith and Love: *First*, Be much in the exercise of Faith, lean upon Christ as

your Beloved, stay on him, rest upon him, cast all your burthen and care upon him, strengthen your selves in him, you will need a strong Faith in wilderness tryals that may befall us; consider how weak we are without Faith in Christ, which will shield us against our potent enemies: Satan and all the World, all other props are but as a broken Reed, whereon will you lean else; you have no righteousness, no goodness, no wisdom in your selves, where will you lean then if not upon Christ? what is there in the Creature that you may lean upon, all the things of the World are *Vanity of vanities*; therefore cast your care and your burthen upon the Lord Jesus who is able to stablish, strengthen and settle you, he is able to bear all the weight that is laid upon him; do your sins and corruptions trouble you, you may lay the weight of them upon the Lord Jesus, he is able to bear them, you may cast the care of your Souls upon him, ye may cast the care of your Families, the care of your Children, you may cast all upon him, he is able to bear the weight of all, he is the *Rock of ages*: Consider who your Beloved is, the Lord Jesus Christ, the God of Glory, the Redeemer and Saviour of his People, that Redeemeth Israel from all their Iniquities, *If a-y man sin we have an Advocate, 1 John 2. 1.* He hath all Power in Heaven and Earth, he is the Sovereign Lord of all, you can be in no danger, but he is able to save, and he knows how to do it, for he is only wise, and he is faithful in all his promises, and he is very loving, he hath loved his with an everlasting love, and from thence he hath given himself for us, and will not lose any that come to him; *whom he loveth he loveth to the end*, believe much and you shall receive much, Christ saith to thee, be it as thou wilt, a Faith that will not be beaten off that hangs upon Christ for a blessing; and as Jacob will not let go without a blessing, shall surely have it, what can any believing Soul finde in Christ, that may not encourage him to lean upon him, he is the Saviour, the Head and Husband of his Church that takes care of them and that continually; he is the Redeemer of his People, that redeems them, not only from all their adversities but from all their iniquities; Oh then venture upon Jesus Christ, and let Faith overcome all your doubts, this Christ will accept of; consider what encouragements a Believer hath to venture all upon Christ, we have encouragement from the Covenant of Grace, *Ezek. 36. 25, 26. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you, a new heart also will I give you, and a new Spirit will I put within you, and I will take away the stony heart* out

out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my way, and I will write my Law in your inward parts, and I will put my fear into your hearts, and you shall not depart from me, and I will forgive your sins, and remember them no more; & consider how God hath confirmed this covenant even by his Oath, he hath sworn by himself, that we might have strong consolation; and he hath confirmed it also by the Seals of the Covenant, the Lord hath given us two Seals, he hath set the Seal of Baptism to it, whereby God hath owned us for his, *We are Baptized into the Name of the Father, Son and Holy Ghost*, besides he hath given us the blessed Supper of the Lord; Oh what a blessed Seal is that wherein the Lord offers a crucified Christ to us, with all his merits, he offers Christ with all the benefits and priviledges thereunto belonging; when Christ is offered, all his offered; this Ordinance it signifieth that spiritual nourishment your Souls may have by a crucified Christ, when the Lord said, *This is my Body which was broken for you, and this is my Blood which was shed for you*, shall we be unbelieving notwithstanding all this, and weak in the Faith, like *Thomas*, God forbid.

Lastly, Be much in love to Jesus Christ, that you may say, *you lean upon your Beloved*, is there not great cause that we should love Christ dearly, that hath given himself to death for us; what love is due to him that dyed for us, where is there such love to be found in the World? Oh what ardent love should then be to the Lord Jesus, therefore let us shew our love to him, and let our love be enslaved to him, let us be willing to dye for him that hath dyed for us, let us love him with all our hearts, and souls, and all our might, that hath so greatly loved us.

THE  
Lord Jesus his *LEGACIE* of *PEACE*,

To Arm his Disciples against Trouble and Fear:

*O R, A*

S E R M O N

PREACHED BY

*Mr. JOHN ALLIN*

[The late Reverend Pastor of the Church of Christ in  
*Dedham*, August 13. 1671.

*Being the last that he Preached before his Death,*  
which was August 26. 1671.

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*Glory to God in the highest, on Earth peace, towards men good*  
*will, Luk. 2. 14.*

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*Cambridge: Printed in the Year 1672.*

John 14. 27.

*Peace I leave with you: my peace I give unto you, not as the World giveth, give I unto you; let not your heart be troubled, neither let it be afraid.*

**A**fter so many Consolations and Promises of the Comforter, as the Lord Jesus had armed his Disciples with against his departure; in these words he takes his leave or farewell of them, leaving this his Legacy with them, namely, *The blessing of peace*, telling them what peace, saying, *My peace I give unto you, not as the World giveth*, and the fruit of Christ peace, was to stay their hearts against all trouble and fear, as ver. 1. *Let not your Hearts be troubled*, but my peace I leave with you as my blessing, as the Apostle speaks, *1 pbs. 6. 23, Peace be to the Brethren, and love with Faith from God the Father, and the Lord Jesus Christ, 1 Pet. 5. 14. Peace be with all that are in Christ Jesus Amen*; and it is a frequent Farewel in the Scripture, as also in Salutations; the scope of our Saviour in these words or valediction, is the same he began withal, ver. 1. to stay their hearts against all fear and trouble; it was no doubt a great trouble, and tryal to the hearts of the Disciples of Jesus Christ, to loose such a Master and Teacher as he was, and that by so painful and shameful a death, as the death of the Croisse; and so it was notwithstanding all that he had spoken to them, therefore he leaves peace with them, *My peace I give unto you.*

To open the words, *My peace I leave with you*, as if our Saviour had said, I am now about to part with you, I must leave you, but I will leave this Legacy, *My peace*, and that not an ordinary peace, but *my peace*, and that I give unto you, you shall have; peace is usually taken for, or implies protection from all evil, and the enjoyment of all good: but that they may know what peace this is, he tells them, *it's my peace, Christ*



is the *Prince of peace*, the Attonement, the God of peace, all peace comes from him, he it is that gives all manner of peace.

*First*, He gives peace with God, you will say what manner of peace is that; the Apostle tells us, *Psalm 4.7 The peace of God that passeth all understanding*, unspeakable and unutterable, such a peace that even those that have it cannot conceive the excellency of it, much less can they express it; God is an Enemy against sin, and sinners and they are at enmity with God, and for a sinner that hath offended, and provoked God, and that therefore hath no hope in God, now for such a sinner to be at peace with God, who can conceive what it is, you may see the excellency of it if you consider the persons that are now at peace, for a poor, wretched, miserable, condemned sinner to be at peace with God, and that this should flow from the love of God, in pardoning all his sins, and to account him righteous in his sight; that he that was an enemy to the Great and Holy God, even in his mind by evil works, and had God himself, the Holy Just God an enemy to him, that will avenge himself on his enemies by Eternal punishment, yet now to be at peace with God, and that God will own him as a Friend, forgiving all his sins, accepting him as just & righteous to eternal life, & take him into his high favour, as a Son and Heir of Heaven, and all this through the Blood of his own Son, yea, by the blood of his Cross is this peace made, so justifying his Law and Justice, a great price must be payed to purchase it, and the terms is free grace, in a covenant of grace to all that believe, it is free grace in God to accept of a satisfaction in Christ, he might have exacted it of the sinner himself, and the terms of this free grace are only to believe and accept of it; the new Covenant is established upon better promises than the old, wherein God hath promised to take away a hard and stony heart, and to give a heart of flesh; now for a sinner to be at peace with God, through the merit and righteousness of Christ, and upon the terms of the covenant of grace, and what follows, God now takes them into the state of Sons, *ye shall be my Sons and Daughters, saith the Lord God Almighty*, and they are made Heirs of the Glory of Christ, for a sinner thus to be at peace with God, I say who can tell what it is to be Heirs of God, and co heirs with Jesus Christ, this is Christs peace which he gives to his Disciples.

*Secondly*, This peace is the inward peace of a good Conscience, the sense of that peace which a Soul hath with God, through Jesus Christ, being sprinkled from an evil Conscience, we have boldness, and access with



with assurance of Faith unto the holiest of all, and confidence towards God, 1 *Joh. 3.* God sending his Spirit the Comforter, to witness that we are at peace with God, yea, he sends his Spirit to seal up this peace with God, and this breeds joy unpeakable and full of glory, it fills the Soul with all joy in Believing, *Rom. 15. 13.* Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost, so that we may boldly go to the Throne of grace, yea even to the holiest of all with confidence towards God, and have liberty before him, this is a singular part of this peace, to be persuaded that we are at peace with God, and that we are the Children of God, and that we are partakers of all the priviledges of the Sons of God.

Thirdly, Christ's peace is a peace with men, and so is fully taken in Scripture, and especially with the Saints, *1 *phes. 2. 14.** For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, that we may be all one in Jesus Christ, both Jews and Gentiles.

Fourthly, This peace comprehends peace with the Creature, even with the Beasts of the field, *Job 5. 23.* For thou shalt be in league with the Stones of the field, and the Beasts of the field shall be at peace with thee: If we be at peace with the King, we are at peace with all his people, if we be at peace with the Commander of the field, we are at peace with all the Army; all creatures are at peace with the Saints, and serve all for their guard, yea this peace of Christ is protection from all evil, *2 Tim. 4. 18.* And the Lord shall deliver me from every evil work, and preserve me unto his Heavenly Kingdom, *Rom 8. 28.* And we know that all things work together for good to them that love God, to them that are the called, according to his purpose.

And this peace Christ promises, and this peace he gives, but not as the World giveth give I unto you, Some may say, why? wherein is the difference? I shall briefly note the difference in two or three particulars.

1. The peace which the World gives, is more in words then in realities, it is oft times only in words, *Psal 23. 3.* Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbour, but mischief is in their heart, as we may see in the Example of *Joab* and *Abner*, *2 Sam. 3. 27.* If the Lord speaks peace, who shall speak trouble, and if the Lord speaks peace he speaks from the very heart to the heart, and not in words of course or complement as the World use to do.

2. The peace which the world gives, is peace outward to the outward man, they may give outward peace, and fill you with the good things of the world, but it reacheth not the principal part of the man, it reacheth not the heart, but the peace which Christ gives, it reacheth the heart, it reacheth the soul, and the peace that reacheth the Soul reacheth the Body also; but the peace of the world reacheth the Body, but not the Soul; Christs peace secureth the Soul and inward man, it guards the heart, *Phil. 4. 7. And the peace of God which passeth all understanding, shall keep your hearts and minds through Jesus Christ*, or as it is in the Original, *shall guard your hearts*.

3. The peace of the World is very uncertain, and short, when they say peace, peace, then oft suddain destruction comes upon them, as the Example of *Haman* in his great Honour and suddain downfall doth prove, *Esth. 5. 11, 12. And Haman told his friends of his great and singular favour with the King and Queen*, but the next day, *Chap. 7. 10. He was hanged upon the Gallows he had prepared for Mordecai*; and the strongest league of friendship amongst men of the World, is soon broken, when mens own interest suit another way, but the peace which Christ gives, is a firm, lasting, everlasting peace, *I ai. 9. 7. Of the increase of his Government and peace, there shall be no end*; once at peace with God and ever at peace, God and that Soul will never fall out any more.

This being the fruit and effect of this peace, their hearts ought not to be troubled, let not your hearts be disquiet, let them not sink in any affliction that can befall you in this world; here is that peace that may bear up your hearts under any trouble or tryal that at any time you may meet withal, nor need they be afraid what ever tidings they hear, or what ever dangers approach as Christ had told his Disciples of many troubles, as wars and rumors of wars, yet saith Christ, be not afraid with such a fear as stands not with Faith and hope in God; this peace that I leave with you, it is enough to defend your hearts from fear of any troubles whatsoever, as the Psalmist speaks, *I will not be afraid though the mountains be removed and cast into the Sea*, and therefore though others fear, yet be not you afraid, as the Prophet speaks, *I ai. 8. 12, 13. neither fear you therefore, nor be afraid, Sanctify the Lord of Hosts himself, and let him be so in fear & dread, as if Christ should say, I give you that true peace that may quiet your hearts under any trouble or distress, or whatsoever you may meet withal in this World.*

The...

The Doctrine from these words is, that

**Doct.** That that peace which Iesus Christ hath purchased, and given to his true Disciples, is such as may strengthen them against all distracting troubles and fears in this world.

The truth of this appears, Psal. 37. 11. But the meek shall inherit the Earth, and shall delight themselves in the abundance of peace, and ver. 37. Mark the perfect man, and behold the upright, for the end of that man is peace. Psal. 119. 165. Great peace have they which love thy Law, and nothing shall offend them, they do not stumble at any thing as other men do, Psal. 125. 1. They that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever. ver. 2. As the Mountains are round about Ierusalem, so the Lord is round about his people, from henceforth even for ever. Psal. 112. 7, 8. Surely he shall not be moved for ever, he shall not be afraid of evil tidings, his heart is fixed trusting in the Lord, his heart is established, he shall not be afraid: Rom. 8. 1. There is therefore no condemnation to them that are in Christ Iesus, &c. they are out of all fear of Condemnation, Joh. 16. 33. These things have I spoken to you, that in me ye may have peace, in the World you shall have tribulation, but because of good cheer I have overcome the World, Rom. 5. 1, 2, 3 Therefore being justified by Faith, we have peace with God, through our Lord Iesus Christ, by whom also we have access by Faith to this grace wherein we stand, and rejoice in hope of the glory of God: and not only so, but we glory in tribulations also, Phil. 4. 7. And the peace of God, which passeth all understanding, shall keep or guard your hearts and minds through Iesus Christ. Psal. 43. 5. Why art thou cast down Oh my Soul, and why art thou disquieted within me, hope in God for I shall yet praise him, who is the health of my countenance and my God; the like see in Paul and Silas, Act. 16. 24, 25. who sing praises unto God in Prison and in the Stocks.

**Reas. 1.** From the unspeakable, unconceivable and excellent worth of this peace, it will outbid all other things in the world; Oh how this helps a man in all straits, what need he fear what man can do, what need he fear what devils can do; as David when in great trouble and disquiet Psal. 43. 5. why art thou cast down O my Soul, and why art thou disquieted within me, hope in God for I shall yet praise him, who is the health of my countenance and my God, this made him confident,

he chides himself because he was now disquieted, so *Psal. 42. 5. 11.* as also elsewhere, *The Lord is my light and my salvation, of whom then shall I be afraid; if an Host should compass me about, in the Name of the Lord I will destroy them,* this peace with God takes away not only all fears and dangers of condemnation, as *Rom. 8. 1.* but also the sting of sin and death, *1 Cor. 15. 55. Ob Death where is thy sting, Ob Grave where is thy Victory?*

*Reas. 2.* Because this peace is in the hand of Christ, who payed a great price for it, and he will maintain it, that although we sin yet he is our Advocate, and preserves our peace with God; this peace is the peace of Christ, he hath purchased it with his Blood, he freely giveth it, therefore surely he will maintain it, he will not take it away, as the World gives peace one day, and taketh it away another; this peace is an everlasting peace.

*Reas. 3.* Because this peace does not only set the Soul free from fear of wrath, but it makes every thing easie, and it takes away the poyson and venome of sin, and also the sting of death and hell is taken away, sin is a poyson in every cup & poysons every thing, but this peace takes all away, and doth assure a Believer, that whatever he meets withal in this World, shall be to his advantage, it makes prosperity to be safe and sweet to them, and makes all afflictions to work for their good.

*Reas. 4.* Because all troubles and dangers shall not hurt this peace, but shall work together to the furtherance of their everlasting peace, for this peace is so far above all evils and fears that can befall such as have it that in comparison thereof they are all light and momentary, not worthy to be compared with that glory to be revealed, their great hopes swallow up all their fears, *Job 19. 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.*

*Quest. 1.* But here some may ask a Question; *If Christ gives such peace, how then comes it to pass that many a gracious Soul meet with so much trouble, and that not only trouble in the World, but trouble in Spirit, that the Soul hath lost his peace and sense of the favour of God?*

*Ans.* This Legacie was given more especially to the Apostles that were called to so great a work, and were to out face all the Tyrants in the World, and endure so great afflictions and persecutions, so that we may conceive it was alwayes constant and full with them; but ordinary Christians have not so full and constant peace in themselves their peace may be interrupted for a time, through sin, or through temptations, yet their

their peace doth hold, though they may loose the sense of it for a time, but they may be sure of this, that peace will return again to them, God hath not forgot to be gracious.

*Ans. 2.* Their peace with God is everlasting, and never fails; this peace is the peace of God, and in the conclusion will never fail, but the wicked mans peace will fail, and never come again, but the righteous and merciful man shall enter into peace, they shall rest in their beds, as *Isai. 57. 27.*

*Ans. 3.* Their dissensions and temptations are alwayes turned to their good, and their peace returned with advantage of greater peace and joy, *their end is alwayes peace*, though they should and may go out of the World in the want of the sense of it, yet God doth often return to the Soul at death.

*Use 1. Instruction:* Hence take notice of the wonderful care and love of the Lord Jesus to his Disciples, to establish their hearts against all the troubles, afflictions and fears that might befall them in this world, and therefore he saith, let not your heart be troubled, this was the farewell speech of Jesus Christ, *my peace I leave with you*, he delights in the prosperity of his people, as we may see *Heb. 5. 17, 18.* Wherein God willing more abundantly to shew to the Heirs of promise the immutability of his counsel, confirmed it by an Oath, that by two immutable things, in which it was impossible for God to lye, you might have a strong consolation, who are fled for refuge, to lay hold upon the hope set before us, also the Lord said unto the Prophet, *Isai. 40. 1.* Comfort ye, comfort ye my people saith my God, speak you comfortably to Ierusalem, and cry unto her, that her warfare is accomplished, and that her Iniquity is pardon'd; I speak this to this end, because there are some good Souls that thinks assurance of Gods love, and strong consolations and joy in the Holy Ghost is too high a favour for them, being such sinners as they are; to attain to, but let all such consider, that God gives as a God, he gives as becometh such a great God as he is, he gives according to his greatness, and not according to your sinfulness and unworthiness; this peace is the gift of Jesus Christ, and he hath purchased it, therefore if the Soul be never so unworthy, yet Jesus Christ is most willing to bestow this precious everlasting peace upon you, to magnifie the exceeding riches of his grace, refuse not the consolations of the Almighty, dishonour not grieve not the Lord Jesus Christ by your unbelief; when Christ freely gives his  
peace,



peace, it is your duty thankfully to embrace it, with all acceptance.

*Use 2. Conviction:* We may hence be convinced of the great folly of all such poor Souls as do rest in such a poor peace as the World gives, and look not after that true, most excellent and everlasting peace which the Lord Jesus Christ does freely offer and give; Alas how many Souls are there that rest themselves in that peace which the world can give, carnal peace, carnal mirth, it is a poor peace you can have from the world, you may have the worlds peace, and yet have a sad heart and conscience, that will tell you for all this you must come to Judgement, the very best peace the world can give, will leave the Soul in miserable fear and distress, in fear of the wrath of God, which will come upon the Sons of disobedience; in the midst of laughter the heart will be sad, all you that thus content your selves, do not your Consciences often tell you of your great and many sins, and woful state to Eternity? when *Paul* preached of righteousness, temperance and judgement to come, *Felix* trembled, *Act. 24. 25.* that is a poor peace that the world giveth, that is only an outward peace but gives no inward peace and comfort to the Soul, when *Belshazzar* was in his greatest jollity, when he was drinking in his Cups, his mirth and joy was soon gone, and the Hand-writing upon the wall caused his knees to smite one against another, as *Dan. 5. 5, 6.* in that peace that the world gives, Conscience sometimes will fly in the face, and tells them of those things, sins that they are guilty of, and that God is angry with sinners every day, and that there is a Hell prepared for sinners; Oh the fearful expectation of wrath, and fiery indignation that oft seizeth upon the heart of such as are in the greatest peace in prosperity that the world can give; but now where the peace of Christ is, there is no fear of Hell, for there is no condemnation to such a Soul now: Again this peace that the world doth give, how short and uncertain is it? it is but a short peace that the world giveth *Solomon* saith, if a sinner live an hundred years, and his dayes be prolonged, yet I know it shall go well with these that fear God, yea, that is the thing to know how it shall be with the Soul, *Haman* may go home and boast of his greatness, and of the favour he was in with the King, and that the Queen also suffered none but him to come in with the King to the Banquet; but poor man! he could not foresee that the next day he must be hanged upon the Gallows that he had prepared for *Mordecai*; and so it is many times, a man in favour to day, and utterly out of favour to morrow, although the peace of the world be but a slighty peace, yet

yet a man is not sure of it one day, when the world saies peace peace, then suddain destruction comes upon them as a Whirl wind, wrie this well considered, would any man rest contented with that peace which the world can give; one would thin k they should not be contented without that true durable peace which Christ gives, and not with that poor peace which the world gives, which is so short and uncertain that lasts not, but those comforts they are gone as a Whirlwind, and their places know them no more, as Solomon saith, and will any rest in such a peace.

*Use 3. Tryal:* This may put every one of us upon the tryal, how nearly doth it concern every Soul to consider and examine whether his peace be the peace of Christ, or of the world, truly, if the peace you have be the peace the world gives, it is not worth a rush; we are a secure people, and live in peace, but consider what true peace you have for your Soul to depend upon, and to this end consider:

1. It's a certain truth, *That there is no peace to the wicked saith my God, Isai. 57. 21.* what peace can a Soul have that lives in a course of sin and enmity against God? as *Iehu* saith to King *Ioram*, what peace so long as the Whoredoms of thy mother *Iezabel* and her Witchcrafts are so many? so long as the Soul goes on in the wayes of any sin, loves it, and savours himself in it, it is impossible to have any peace with God, that infinitely hates all sin & iniquity; the wicked must forsake his wayes and thoughts, repent and turn to the Lord, before he can be at peace with God; but now, that Soul that can truly say, *that he hath turned from every known sin, & he mourns for sin, it's his grief and burthen, it is a good sign that that Soul is at peace with God, but v hen we live in any way of sin, in a way of lying, or any other known sin, it is impossible that he should be at peace with God.*

2. This peace is the gift of Christ, he only can make peace between God and sinners, *Job. 9. 12. He that hath the Son hath life, and he that hath not the Son of God hath not life;* therefore make out your interest in Jesus Christ by Faith without which you can have no true peace, but if you take up comfort and expect peace from any duties of your own, or any thing of your own, yea, if you take up comfort from the mercy of God, or from the promise, without Christ in the promise, if you take not hold of Christ in the promise, your comfort will not hold, because you lay hold of peace without true right to it, is Christ most precious and sin most hateful.



3. Where Christ gives peace he gives grace; grace, mercy and peace goes together, Christ Jesus never justifieth but he also sanctifieth that Soul, as *Rom. 8. 1.* *There is now no condemnation to those that are in Jesus Christ, but who are they? those that walk not after the flesh but after the Spirit, as also ver. 13.* For if ye live after the flesh you shall dye, but if through the Spirit ye mortifie the deeds of the body, ye shall live: Oh where is your mortifying and purging out of sin by the Spirit? where is your delight in the wayes of Holiness and Sanctification? *1 Cor. 1. 30.* *Jesus Christ is made (not only) wisdom and righteousness, but Sanctification and Redemption;* consider what power of Grace you have received, to mortifie the deeds of the flesh by the Spirit, *2 Cor. 7. 1.* *Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of the flesh and Spirit, perfecting Holiness in the fear of God;* If you can make it out that it is thus, then you have this peace, otherwise you have none of it.

4. I might add also, that this peace that Christ gives, disposeth the heart to a peaceable disposition, he will love to be at peace with others, as *Isa. 11. 6, 7.* the Kingdome of Christ is thus described, *the Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Cat, and the young Lion, and the fawning together, and a little Child shall lead them,* the wildome that is from above is first pure, then peaceable, and easie to be intreated; consider what love there is in you to peace, do you not delight, do you not love to be at distance from any of the Saints of God? but love peace, seek peace and ensue it.

*Use 4. Exhortation:* 1. To every Soul that yet hath not this peace which Christ gives, breathe after it, labour for it; Oh consider and look about you, and think whether it be not needful to get this peace which Christ gives; consider these following particulars.

1. The poor uncertain peace that you now have in the World, that the World can give, you have heard what it is, now will you content your selves with the Worlds peace? can you go from day to day with this peace? will you rise and go about your business with this peace? will you with the Drunkard sleep upon the top of a Mast? Oh awake, awake, and consider what a peace all your worldly peace is.

2. Consider what a dreadful Enemy you have, whiles you have only that peace that the World can give, you have God for your Enemy.

the great and dreadful God, that will certainly be avenged of his Enemies, it is a fearful thing to fall into the hands of the living God, *Isaiah 1. 2. God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his Adversaries, and he reserveth wrath for his Enemies;* Ye would tremble to fall into the hand of a cruel Enemy, much more into the hand of God, whom you have justly provoked to be your Enemy, what cannot he do, he hath prepared instruments of death; yea, *Isa. 30. 33. Topbet is ordained of old; yea, for the King it is prepared, he hath made it deep and large, the pile thereof is fire and much wood, and the breath of the Lord like a stream of Brimstone doth kindle it:*

Oh Consider what God is, and what a state and condition every sinner is in that is an Enemy to God, and it is a dreadful thing to fall into the hands of the living God; if you were ready to fall into the hands of a cruel Nation, Oh what fear would there be! what care and endeavour to escape it, God is not cruel, but he is a just revenging God.

3. Consider, how willing God is to be at peace, see how the Lord expresses himself, *Isa. 27. 5. Let him take hold of my strength, that he may make peace with me, and he shall make peace with me:*

Many a poor Soul questions whether God be willing, they think it is in vain for them to go about to make peace with God; why do you say so? you hear the Lord here by the Prophet say, if he will make peace he shall make peace; the question therefore is not whether God be willing to be at peace with you, but whether you be willing to be at peace with him; the Lord hath given his Son to make peace, and sends the word of reconciliation, *2 Cor. 5. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ, stand be reconciled to God.*

Oh what evident Demonstrations are there, that God is willing to be at peace with poor sinners; would God ever have given his Son, and the Son have given himself, if he had not been willing to be at peace, Surely no; and also as was before alledged, he hath sent Ambassadors to beseech and intreat you to be reconciled, our peace and all good is ready in Christ, but here is the misery, men will not be at peace, Christ complains, *you will not come to me that you*

might have life; who is it that is now at peace with God, that was not once in the same estate with your Selves, therefore you may be at peace only delay not, but as Christ advises agree with thine adversary quickly, while thou art in the way with him; if you delay you will dye in your sins, therefore if ever you intend to make your peace with God at all, do it now, really, speedily, and without delay.

4. *Lastly*, Lay down your enmity, if Rebels will be at peace with their King, they must lay down their weapons, *Ijai. 55. 7, 8, 9. Let the wicked forsake his way, and the Unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, for my thoughts are not your thoughts, neither are your ways my ways; for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts;* there is joy in Heaven at the conversion of a sinner, if you would but come in and accept of peace, there is a way of peace yet for that sinner that hath lived in the peace of the World all this while, if you will turn from all your sins unto God, & submit to the Government of the Lord Jesus.

2. *Exhortation*: To such as have received this great and wonderful gift of Christ, this our blessed peace; Oh prize it highly, be exceeding thankful for it, and labour by all means to cherish, preserve, and increase the assurance thereof, think what a singular mercy it is to be at peace with God by Jesus Christ, how unspeakable and full of glory it is, this peace is a continual peace, as *Rom. 5. 2. By whom also we have access by Faith into this grace wherein we stand, and rejoyce in the hope of the glory of God;* this I say, that those that have this peace, should labour so to walk, as that they may persevere in it, and to this end consider what the Psalmist speaks, *Psal. 85. 8. I will hear what God the Lord will speak, for he will speak peace unto his people, and to his Saints, but let not them turn again to folly;* have a care you break not your peace, remember *Dauids broken bones*, beware of sin, and see that you walk humbly before God; you have sin and corruption, and you may meet with temptations, Satan is your Enemy, and he cannot abide you should have this peace, therefore be watchful and be humble, *Ijai. 57. 15. For thus saith the High and Lofly one, that inhabiteth Eternity, whose Name is Holy, I dwell in the High and Holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble,*  
and

and to revive the heart of the contrite ones; these are the Souls that shall have peace, but take heed of an evil and unbelieving heart, in departing from the living God, take heed you do not upon the peace of the World, and grow secure by it.

3. *Exhortation*: Make use of this peace, as it is intended by Christ, Let not your heart be troubled, Psal. 125. 1, 2. they that trust in the Lord, shall be as Mount-Sion that cannot be removed, but abideth for ever, as the Mounts are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever, Psal. 27. 1, 2, 3. The Lord is my light and my salvation, whom shall I fear, the Lord is the strength of my life, of whom shall I be afraid, when the wicked even my enemies and my foes came upon me to eat up my flesh, they stumbled and fell, though an Host should encamp against me, my heart shall not fear, though War should rise against me, in this will I be confident, Psal. 46. 1, 2. God is our refuge and strength, a very present help in trouble, therefore will not we fear, though the Earth be removed, and though the Mountains be carried into the midst of the Sea, why should such a Soul fear, for any evil tidings; ye have that peace that the Gates of Hell shall never prevail against: Oh shew your peace by your boldness in God, by your glorying in tribulation; do you meet with outward losses, what need that trouble you when you have such a God as you have? do you meet with painful afflictions? you may well bare them patiently, so long as the Soul enjoys Christs peace, do you meet with ill Neighbours, or disquiet in your Families? all these are but light afflictions, not worthy to be compared to the Glory that shall be revealed; nay, doth Death look you in the face? you may triumph over it, for the sting of Death is taken away, thanks be to God that hath given us the victory, through Jesus Christ our Lord, and therefore let the peace of God guard your hearts against what ever you may meet withal: If you consider the reasons of the point.

1. The glorious excellency of this peace.

2. That it is the gift and purchase of Christ, and kept in his hand.

3. Because this peace do not only set the Soul free from fear of wrath, but takes away the poyson and venom of sin, and also the sting of Death and Hell is taken away.

4. Because all troubles and dangers shall not hurt this peace, but all shall work together to the furtherance of their everlasting peace; this peace will guard your hearts against all evil whatsoever, you have cause

to be quiet, therefore let nothing dismay or disquiet the hearts of those that Christ hath given this peace unto, whatever you hear of in the World; we hear of many troubles and disquiets abroad in the World, and the cause of God suffers much, we should lay it to heart, but not to be troubled, disquieted or dismayed in the sorest troubles; in a word, Faint not, for we look not at things present which are temporary, but at things to come which are Eternal.

*Jacob Messer his Book*

*J. Jacob Messer to*

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